# A Modern Phantasy About A Man

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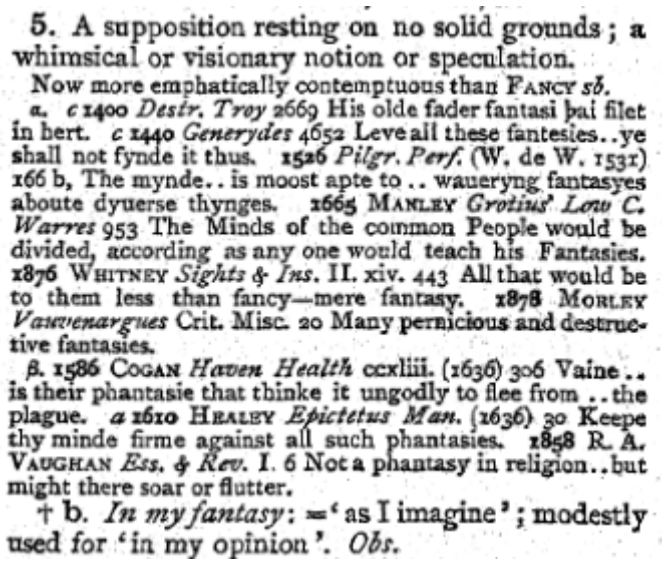
## Introduction

A phantasy is an illusionary appearance; a supposition resting on no solid ground; a delusionary imagining; something fictional that is believed to be real or true.



5. A supposition resting on no solid grounds; a whimsical or visionary notion or speculation.
Now more emphatically contemptuous than FANCY *sb.*
*a.* *c* 1400 *Destr. Troy* 2669 His olde fader fantasi þai filet in hert. *c* 1440 *Generydes* 4652 Leve all these fantesies..ye shall not fynde it thus. 1526 *Pilgr. Perf.* (W. de W. 1531) 166 b, The mynde.. is moost apte to .. waueryng fantasyes aboute dyuerse thynges. 1665 MANLEY *Grotius' Low C. Warres* 953 The Minds of the common People would be divided, according as any one would teach his Fantasies. 1876 WHITNEY *Sights & Ins.* II. xiv. 443 All that would be to them less than fancy—mere fantasy. 1878 MORLEY *Vauvenargues* Crit. Misc. 20 Many pernicious and destructive fantasies.
*β.* 1586 COGAN *Haven Health* ccxliii. (1636) 306 Vaine.. is their phantasie that thinke it ungodly to flee from .. the plague. *a* 1610 HEALEY *Epictetus Man.* (1636) 30 Keepe thy minde firme against all such phantasies. 1858 R. A. VAUGHAN *Ess. & Rev.* I. 6 Not a phantasy in religion..but might there soar or flutter.
† b. *In my fantasy*: = 'as I imagine'; modestly used for 'in my opinion'. *Obs.*

The man in question is David Myatt. The phantasy is not only that David Myatt is 'Anton Long' of O9A infamy, but also (i) that since 'Anton Long' (AL) promoted deception and misdirection, David Myatt (DM) is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, {1} part of a diabolical plan, and (ii) that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is probably DM himself, and (iii) that DM spends almost every day searching for his name on the internet and on social media, and (iv) he posts on social media using a variety of pseudonyms in order to contradict the phantasy and to post links to his post-2012 writings, and (v) that there is an academic consensus that DM=AL, and (vi) that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

This phantasy is prevalent on the Internet and is particularly spread by means of 'social media' with believers in the phantasy often incorrectly claiming that "there is a clear academic consensus that DM=AL".

The phantasy, like most phantasies, does not require evidential facts to support it for it relies on belief and on fallacies such as the fallacy *ad populum* {2} and the fallacy of *appeal to authority*. {3} Thus in the phantasy the protagonists are 'the infallibles', the true believers, while the antagonist is evil nazi Myatt. The phantasy has been and is being promoted by the große Lüge technique which where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented.

In addition, as noted in chapter I, since 2018 the phantasy that DM=AL has become the Establishment {4} orthodoxy regarding Mr Myatt.

Haereticus Reputandus & Ivanus Barthul
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{1} A recent (2025) expression of this claim of Myatt being deceptive is the MA thesis titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*. The claims are examined in detail in *The Early And The Later Myatt: A Study In Temerous Claims*, https://archive.org/download/the-early-and-later-david-myatt/the-early-and-later-david-myatt.pdf
The authors of that study conclude that

> "what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a 'devious person', and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world.
>
> The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be 'deceptive' with Myatt regarded as a 'devious person'. Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of *non causa pro causa*."

{2} The Fallacy of Ad Populum is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

{3} The Fallacy of Appeal to Authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources. Furthermore,

> "What is noticeable is that in recent decades there have been attempts to redefine certain fallacies, an example being the appeal to authority, which is citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one.
>
> In the matter of the fallacy of appeal to authority the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which

statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion." Appendix II, Research, Primary Sources, And Pathei-Mathos.

{4} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America, the governments of Europe and some other countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded or government supported special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by the mainstream Media or by special-interest advocacy groups.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of or supportive of (consciously or otherwise) the Establishment.

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## I.
## An Establishment Orthodoxy

A recently republished item by one of the many 'policy groups' dealing with 'extremism' and funded by agencies or departments of Western governments and/or by multinational corporations such as Microsoft, contained a section about David Myatt. The item was in the Order of Nine Angles (O9A, ONA) part of Mapping Militant Organizations and originally dated from 2022, with the policy group in question, Mapping Militants Project, (MMP) largely funded by the US Department of Defence.

The item will be examined here since it adheres to and propagates and is an example of what since 2018 has become the Establishment orthodoxy about Myatt as evident (i) in other items by such policy groups with sections on the O9A such as the Counter Extremism Project, the Institute for Strategic Dialogue, and the Combating Terrorism Center, and (ii) in the article about Myatt in the tertiary internet-based source known as 'wikipedia' used by millions of people a day when they seek information in English and many other languages about a person or a group.

The section about Myatt by the MPP gives the appearance of being well-researched since it contains multiple citations, which section, together with the numbered citations reads:

<begin quotation>
David Myatt ("Anton Long" or "Abdul Aziz ibn Myatt"): While the origins of O9A are uncertain, scholars believe that David Myatt, a British far-right extremist, founded the group in the 1970s under the pseudonym "Anton Long."[26] Although Myatt denies being connected to the group, textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim.[27] Given O9A's non-hierarchical structure, it is difficult to determine the extent to which Myatt has controlled the group. Still, scholars generally agree that Myatt has served as "the driving force behind the ONA, and the principal author of most of the Order's texts."[28]

In 1969, while in high school, Myatt joined Colin Jordan's Nationalist Socialist Movement (NSM), a neo-Nazi organization that later came to be known as the British Movement (BM).[29] Myatt served as a bodyguard for Jordan during his rallies for several years before leaving to form his own extremist group called the National Democratic Freedom Movement (NDFM).[30] In addition to NDFM, Myatt also "became involved in paramilitary clandestine violent neo-Nazi groups between the 1970s and 1990s, such as Column 88 and Combat 18, in which he took over leadership positions."[31]  During that same period, Myatt founded O9A and produced many of the group's foundational texts.[32] In 1998, Myatt converted to Islam and changed his name to Abdul Aziz ibn Myatt.[33] Jacob Senholt characterized Myatt's radical ideological shift as "part of a 'satanic' game of 'sinister dialectics.'"[34] Over a decade later, in 2010, Myatt announced that he had rejected Islam along with all extremist ideologies.[35] In 2021, Myatt was listed by the Counter Extremism Project as one of the world's 20 most dangerous extremists.[36]
<end quotation>

Source: https://mappingmilitants.org/profiles/order-of-nine-angles (Accessed 27 Feb 2026)

The citations given are as follows:

[26] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 357-358.; Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (New York: New York University Press, 2002), 216.; Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.A. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 268.

[27] Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.Aa. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 268.

[28] Monette, Connell and John Shoup. *Mysticism in the 21$^{st}$ Century* (Sirius Academic Press, 2015), 80.

[29] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 357-358.; Gable, Gerry. "Colin Jordan." *The Guardian*. April 12, 2009. https://www.theguardian.com/politics/2009/apr/13/obituary-colin-jordan.

[30] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.

[31] Koehler, David. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* (Cambridge University Press, 2021), 156.

[32] Monette, Connell and John Shoup. *Mysticism in the 21$^{st}$ Century* (Sirius Academic Press, 2015), 92.; Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (New York: New York University Press, 2002), 218.

[33] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.; Koehler, David. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism* (Cambridge University Press, 2021), 159.

[34] Senholt, Jacob C. "Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles", in P. Faxneld and J.A. Petersen, *The Devil's Party: Satanism in Modernity* (New York: Oxford University Press, 2013), 270.

[35] Introvigne, Massimo. *Satanism: A Social History* (Leiden: Brill, 2016), 358.

[36] "The Top 20 Most Dangerous Extremists Around the World." *Counter Extremism Project*. N.d. https://web.archive.org/web/20210126120934/https://www.counterextremism.....

**Analysis Of The Claims**

° The claims of Senholt, Introvigne, and Goodrick-Clarke - in the MMP item, citations [26] [27] [29] [30] [33] [34] [35] - are examined in Appendix I: *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.*

The statement by the author(s) of the MMP item that "textual evidence analyzed by the religious studies scholar Jacob Senholt..." reveals the nature of the MMP claims, since Senholt provided no evidence from forensic linguistics {1} either his own analysis of that undertaken by an accredited analyst, but just made assumptions about connections as detailed in the Senholt section of Appendix I, *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne.*

° Regarding reference [28] Monette writes in that cited book:

> "This is not to say that there are no hypotheses about the identity of Anton Long, but rather that the principal suspect (David Myatt) has refused to acknowledge any connection with this nom-de-guerre. It is also quite possible that the name has been used by multiple individuals over the last 30 years, and may continue to be used in a similar vein."

Thus Monette does not write about Myatt, as the author(s) of the MMP item intimated, but about Anton Long:

> "While Long writes primarily in English, it is clear that he draws inspiration from not only British but also international sources; not infrequently, his texts include passages of Classical Greek, as well as Sanskrit and Arabic spiritual terms. Despite his driving role in the Order over the last three decades in March 2012 Anton Long announced his retirement from public life..."

Monette also writes:

> "The founder of the group, Anton Long, has remained a mystery to members of the movement, as well as to academics."

° What the author(s) of the MMP item omit is (i) that Daveed Gartenstein-Ross wrote in 2023 that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors" {2} and (ii) that George Sieg expressed doubts regarding Myatt being Long, since he considered it to be "implausible and untenable based on the extent of variance in writing style, personality, and tone" between Myatt and Long's writings. {3}

° Citation [31] is to Koehler who wrote about Myatt's political involvements such as with Combat 18, with the paramilitary neo-nazi group Column 88, and his ideological and spiritual quest, not about the ONA/O9A.

In summary, there are no citations of scholarly works {4} based on primary sources {5} with the MMP item following the now well-established pattern of citing secondary sources in relation to Myatt; with those citing the MMP item providing an example of the fallacy of appeal to authority.

In addition, the author(s) of the MMP item in citing Monette intimate something different from what Monette wrote, with the Koehler citation unrelated to the claim that DM=AL.

The MMP item is thus a classic example of not only why the Establishment orthodoxy is essentially propaganda about the individual in question, but also of why so many people commit the fallacies of *appeal to authority* and *ad populum* accepting as they do that such items are reliable and trustworthy.

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{1} On the question of forensic linguistics and the writings of DM and AL, qv. *Author Profiling In The Case Of David Myatt And Anton Long*, https://archive.org/download/dm-o9a-author-profiling/dm-o9a-author-profiling.pdf

{2} *The Order of Nine Angles: Cosmology, Practice & Movement*, Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737

{3} George Sieg. *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257.

{4} To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

{5} To date, there has been no work about Myatt's life based entirely on scholarly research using primary sources.

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources." qv. Appendix II, Research, Primary Sources, And Pathei-Mathos.

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## II.
## A Similitude For Our Times

The now widely propagated and widely believed in phantasy that DM=AL is a similitude, an allegory, for our modern times. The advent of modern, accessible, often impersonal, and rapid means of communication such as the Internet, and now 'social media' and 'podcasts', has allowed the widespread dissemination by not only individuals of their personal opinions, of rumours, but also of propaganda by groups, by organizations, and by governments, where by propaganda is meant a concerted effort to distribute a particular point of view, or belief, or doctrine, or phantasy, or a particular interpretation of events or of people or of an individual.

It has become apparent that, in this milieu where anonymous individuals can express their personal

opinions, make and repeat allegations, that the civilized rules of rational discourse, of debate, and of logical reasoning, are often if not mostly ignored, with propaganda often assumed by many individuals to be fact because they for whatever reason do not doubt what they read or hear but also do not doubt the motives of those distributing propaganda or those expressing their personal opinions as if they were fact.

Which is why the phantasy that DM=AL, propagated by political 'special interest groups', by often government and financially well-funded sponsored policy groups such as the MMP,  the Counter Extremism Project, the Institute for Strategic Dialogue, the Combating Terrorism Center, and by individuals by means of the Internet, has become an orthodoxy of our modern age with dissenters marginalized, ignored, or accused of either being Myatt himself or being supporters of 'extremism' and/or of the O9A.

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## Appendix I

### A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

**Senholt**

A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt’s own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

> "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {1}

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken: (a)

> "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and that he was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {2}

Since Myatt's critique, in the *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, {1} effectively deconstructs Senholt's claims it is relevant to quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.

These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-

operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation Cosmic Reich by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography Myngath where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. Concerning The Nature of Religion and The Nature of The Numinous Way] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and

possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Senholt also alleged that Myatt wrote the terrorist manual *A Practical Guide to Aryan Revolution* which it has been claimed influenced David Copeland, and Senholt like others before and since - provided no evidential facts in support of that particular allegation, and did not mention that following Myatt's arrest in early 1998 by police officers from Special Branch based at Scotland Yard, the British police in conjunction with the Canadian police and the FBI spent three years trying to prove that Myatt wrote that document, having seized his computers and files, searched his home for over seven hours, and travelled to places such as Canada to interview witnesses. They failed to find any evidence and Myatt was released from his bail in the Summer of 2001.

Thus, Senholt in addition to making assumptions about Myatt probably inadvertently also committed the fallacy of incomplete evidence which is when only certain or circumstantial evidence is presented with other evidence not found, or ignored or deliberately suppressed.

**Goodrick-Clarke**

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a

personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {3} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about Diablerie, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* {4} which examines Diablerie in detail in the Content and Style, the Errors and Omissions and the Motive and Author sections.

The author of *A Skeptic Reviews Diablerie* writes that:

> <begin quotation>
>
> it is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text Diablerie – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."
>
> Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of Diablerie is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in Diablerie?
>
> Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane {5} – could have come up with a better characterization of Anton Long.
>
> <end quotation>

The author concludes *A Skeptic Reviews Diablerie* with the statement that their "conjecture is that Diablerie was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

**Introvigne**

The reference is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, in scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

> "citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." {6}

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

> "the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.
>
> This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

Haereticus Reputandus
2025

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{1} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{2} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

> "nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]
>
> Some suggested Insight Rôles are:
>
> § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
>
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
>
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
>
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
>
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{3} General Reference Collection Cup.711/742, BNB GB9219567

{4} https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{5} https://archive.org/download/dwmyatt-breaking-the-silence-down_202501/davidmyatt-breaking-the-silence-down.pdf

{6} Appendix II, *Research, Primary Sources, And Pathei-Mathos*.

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**Appendix II**
**Research, Primary Sources, And Pathei-Mathos**
(An Extract)

In the 2012 text *A Matter of Honour* I mentioned primary, secondary and tertiary sources, [1] and the logical fallacy of incomplete evidence and expressed the view that the criteria of scholarship

> "is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas." [2]

In the same work I also mentioned knowledge and that

> "those who use [the] Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (i) a reasoned, balanced, and thus ethical, judgement; (ii) the empathy of manifold direct personal contacts; and (ii) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information."

In *A May Day Interview* (2024) I expressed the perhaps elitist view that if such types who use the Media, and/or unscholarly books/essays, as sources

> "had received in their youth a 'classical education', a learning of Ancient Greek, Latin, and a study of works such as Hermeneutica Analytica Elenctica and Euclid's Στοιχεῖα, they would not commit such errors [of reasoning]. Personally, I well remember the joy I had as a schoolboy in reading the set text *The Elements of Euclid For The Use of Schools and Colleges*, and in solving the geometrical problems we were given based on that text." [3]

Thus I regarded and regard reason, logical reasoning, and scholarship using primary sources, as essential human virtues.

**Primary Sources And Fallacies Of Reasoning**

Some of the textbooks read in the late 1960's when in the Sixth Form included now almost forgotten works such as *Elementary Lessons in Logic* by W. Stanley Jevons (1889 edition) and *Logic* by Richard F. Clarke, SJ, which was part of the nineteenth century *Manuals Of Catholic Philosophy* series.

These books led the reader through the basics of classical logic and helpfully gave and explained fallacies of reasoning such as fallacies *extra dictionem* and common fallacies such as the now pervasive

argumentum ad hominem and argumentum ad verecundiam, the appeal to authority.

What is noticeable is that in recent decades there have been attempts to redefine certain fallacies, an example being the appeal to authority, which is citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one.

In the matter of the fallacy of appeal to authority the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion.

David Myatt
June 23rd 2024

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1. Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources.

2. *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf

4. *A May Day Interview*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-may-day-interview.pdf

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Source:
https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

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